1: Thurston & Rangachari E,G-4,5 (no date) 1909
AW50 Badaga AW50

173 them with their magic arts, and indeed killed by sorcery several of their most prominent citizens."*

612 Like other Canarese people, the Badagas have exogamous septs or kūlas, of which Māri, Madhave (marriage), Kastūri (musk), and Belli (silver) are examples. A very large number of families belong to the Māri and Madhave septs, which were time after time given as the sept name in reply to my enquiries. It may be noted that Belli occurs as an exogamous sept of the Canarese classes Vakkaliga, Toreya, and Kuruba, and Kastūri is recorded in my notes as a sept of the Vakkaligas and Telugu Kammas.

361 The Badagas dwell in extensive villages, generally
342 situated on the summit of a low hillock, composed of rows of comfortable thatched or tiled houses, and surrounded by the fields, which yield the crops. The houses are not separate tenements, but a line of dwellings under one continuous roof, and divided by party
• [363] walls. Sometimes there are two or three, or more lines,
342 forming streets. Each house is partitioned off into an outer (edumane) and inner apartment (ozhaga or
[343] ōgamane). If the family has cows or buffaloes yielding
[562] milk, a portion of the latter is converted into a milk-house (hāgōttu), in which the milk is stored, and which
[783] no woman may enter. Even males who are under pollution, from having touched or passed near a Kota or Paraiyan, or other cause, may not enter it until they
342 have had a ceremonial bath. To some houses a loft, made of bamboo posts, is added, to serve as a store-house. In every Badaga village there is a raised
349 platform composed of a single boulder or several stones
[361] with an erect stone slab set up thereon, called sūththu

caused some rearers of livestock to start keeping compost pits. In each hamlet or village there is usually a grassy clearing or raised platform where male representatives meet and Badagas gather to chit-chat. A large tree (often a Ficus sp.) may shade this meeting place. Some Badaga women still must fetch water from nearby springs or streams, but many Badaga hamlets and villages now have water piped to faucets set near house-rows. A burial-cremation center is within easy walking distance from each Badaga community. Most Badaga communities have roads running to or through them, and a fair number of these roads are asphalted. Scheduled buses run over some roads, and a few Badagas now drive individually or jointly owned cars, buses, station wagons, and trucks.

Houses. Prior to 1840 the Badagas lived in a house type with front porches and two rooms separated by a wall with a door. A small front door led into one room, and there was a fireplace in the other darker room. Thatched roofs were supported by posts, and walls made with bamboos or reeds woven between the posts were then daubed. However, some houses had clay and stone walls (Harkness 1832: 36; Birch 1838: 103; Hough 1829: 89). According to data obtained by Jagor (1876: 193-194), each thatched clay and stone house in an examined house-row had an entranceway leading on the right to a front room. This room had a right side storage platform and a mortar built into the floor on the left. From the front room a door led to a bathroom extending the full width of the house, and another door led to a kitchen paralleling the front room. The fireplace for cooking was